

POETRY.

TO THE VIOLET.

Emblem of innocence!
Beautiful flower!
Fairest and loveliest!
Queen of my bowers!
Sweet little blossom!
How meekly thy head
Is bowed on its stem,
And how lowly thy bed.

Say, art thou grieving
Because thou art made
To live in seclusion
And bloom in the shade?
Or dost thou repine
For a gaudier dye,
To catch an admirer,
And dazzle the eye?

Ah no, for I see
By the smile on thy face,
No envious passion
Disturbs thee.—A place,
So humble, so lowly,
As thine is most best
For a heart unassuming,
Like that in thy breast.

For thou art a plant
Of ethereal birth,
Unobscured the scorn
Or the honors of earth;
Sent down from the garden
Of Eden above,
A pattern of modesty,
Meekness and Love.

Go, look on that blossom,
And wisdom receive,
Ye youthful aspirants,
And learn not to grieve,
Thou richer and gay
Arise in thy pride,
And leave thee unnoticed
To weep by thy side.

Goop thy graces:
Be modest—be mild—
Be that is lovely—
Be innocence' child—
Be pure as the dew-drop
The beam of thine eyes,
Reflecting in beauty
The hue of the skies.

From the New-England Spectator.

METHODIST CONFERENCE ON PEACE.

Springfield, July 16, 1835.

Mr. Editor.—On Wednesday, 12th inst., the New-England Conference of the Methodist Episcopal Church assembled in this place. At 9 A. M. the Conference came to order, Bishop Harding, a sterling man, and remarkable for the calmness and dignity and straight forwardness with which he presides over a deliberative body, in the chair, as president of the conference. About one hundred and forty or fifty preachers present. The 2nd day of the conference, by leave and desire of the president, a resolution was introduced to appoint a committee to report to the conference some resolutions on peace. The resolution was accompanied with a preamble as follows:—

"Preamble. As the spirit of the gospel is the spirit of love, of peace and forgiveness—as the possession and exhibition of this spirit by Christians is necessary in order to their enjoying communion with God, and to convince the impenitent of the truth and power of religion—as the practice of resorting to physical violence to adjust disputes between individuals or nations, necessarily tends to excite and cherish feelings and passions entirely opposed to the spirit of love and forgiveness, and thus to retard the progress of the gospel, and to ruin the bodies and souls of men—and as the American Peace Society is established with a view to abolish all wars and fighting among men, and to introduce a Christian method of adjusting disputes and is entitled to the countenance and support of Christians of all denominations—therefore

Resolved, That a committee of three be appointed to prepare and report to this conference some resolutions declaratory of their views and feelings respecting war and practices necessarily connected with war.

The committee were appointed. They prepared some resolutions. By the consent of the president and the request of several members of the conference, an extra session was held to hear the report of the committee, and to act on the resolutions. This was done to show their regard for the cause, and to accommodate the agent of the American Peace Society. The following are the resolutions as passed by the conference, after some debate and a short but pleasant session.

1. Resolved, That the gospel of Jesus Christ allows Christians to cherish no feelings towards their personal enemies or the enemies of their country, but feelings of love, pity and forgiveness.

2. Resolved, That the Christian's treatment of his personal or his country's enemies, should never be inconsistent with the law of love as exhibited in the instructions and actions of Jesus Christ and his apostles, but should ever be the legitimate fruit of a desire to return love for hatred, blessing for cursing, good for evil.

3. Resolved, That the spirit of war and every thing designed or tending to cherish and perpetuate a belligerent spirit among the children of God, directly tends to prevent their growth in grace to mar their spiritual enjoyments, to make those who should love one another and all men as brethren, unforgiving, revengeful, contentious; and also to hinder the conversion and salvation of men.

4. Resolved, That the practice of adjusting disputes between individuals or nations by an appeal to arms, tends to foster among men a spirit of hatred and revenge, by giving them opportunities to gratify their passions; and that it is the solemn duty of all Christians, as they would spread the spirit of love and forgiveness, and save the souls of men, to abstain from this practice, and discountenance it, by all proper means, in the community.

5. Resolved, That all wars directly tend to corrupt the morals of men, to spread intemperance, licentiousness, profanity, Sabbath breaking and every vice; and necessarily leads to the destruction of the bodies and souls of men!—therefore all wars and all incentives to war, are inconsistent with the spirit and precepts of the gospel, and should be discountenanced by the precepts and example of Christians.

6. Resolved, That it is the solemn duty of ministers to use all proper means to promote the spirit and principles of peace in the church and throughout the world, and to use their endeavors to prevent all personal and national animosities and appeals to arms to adjust their difficulties.

7. Resolved, That we look to the gospel, as it is exhibited in the opinions, customs and practices of Christians, as the only means under God, to usher in that day predicted by the holy prophets and apostles, when swords shall be beaten into ploughshares, spears into pruning hooks and nations LEARN war no more.

8. Resolved, That we regard the formation of a Peace Society, having for its object the abolition of all wars and the pacification of the world, as a most cheering omen of good to our own country and to all mankind; and as deserving the prayers, the countenance and support of all who love the souls of men, and would hasten the time when the kingdoms of this world shall become the kingdom of our Lord, and when the Prince of peace shall reign forever and ever.

There was one other resolution, instructing the secretary to forward copies of these resolutions to the different papers of the Methodist connection for publication.

Such, Mr. Editor, are the views and feelings expressed by the New-England Conference of the Methodist Episcopal Church on the great and holy and most absorbing and I may say exciting subject of peace,—for the peace cause when understood, is an all-absorbing subject, peculiarly fitted to arouse every faculty, and to stir up the deepest feelings of the soul. The resolutions were taken up one by one, debated and passed, and then adopted as a whole. At the last vote, I do not recollect that there were any opposed.

If the church were brought to act on the spirit and principles of these resolutions, O what a blessed change! The second declares that our treatment of our enemies should always be the natural fruit of love to them and a desire to do them good. What then becomes of all our wars undertaken to defend property, liberty, honor, friends, country or even life? Are such wars consistent with love? If such wars are not consistent with the law of love, what shall we say of preparations for such wars? It appeals to the law of violence in self-defence; and if preparations for such appeals are consistent with the law of love, then they are right; if not, they are all sinful. Every one must judge what treatment is consistent with love to enemies.

What says the second resolution? It condemns the belligerent spirit, the martial spirit, and every thing tending to cherish a martial spirit. It is true, the martial spirit, which our young men and boys affect to show off on muster days, is the very spirit of hell. It comes up from the bottomless pit, and leads men down to the bottomless pit. A Christian can no more love a martial spirit, and be a consistent Christian than he can possess a lying, a thieving, an avaricious or a murderous spirit, and be a consistent Christian.

And what do you say to the 4th and 5th resolutions? Does it not rejoice your heart? Will it not rejoice the heart that loves Christ and the souls of men—to hear this large and respectable body of ministers affirm their seal of condemnation to all appeals to arms to adjust disputes between individuals or nations? To hear them declare all wars and all incentives to war opposed to Christ—*sinful*? And what are incentives to war? Are train bands? Militia musters? Military triumphs? Monuments, orations, poems, songs, or toasts in honor of military men and deeds? If they are, they are *sinful* according to the resolution and, as I fully believe, according to the gospel of Christ.

And how, sir, according to the 7th resolution is the gospel, as exhibited in the opinions, customs and practices of Christians, ever to bring about the millennium, if Christians continue to fight and prepare to make war, and advocate the customs and practices necessarily connected with war? We talk of millennium; but no millennium will ever come so long as Christians go armed, as individuals or nations; and so long as they advocate the right of defence by violence. Christians must give up defence by violence, and be willing to suffer and die rather than injure others. Then will the millennial glory soon dawn upon the world.

These beloved brethren, Mr. Editor, have taken a noble stand in this holy cause. The doings of this conference on the subject of peace, will tell on the destinies of this country and the world, do much to bring about the time when all wars and all preparations for war, and all education in the arts and sciences of war, shall be known no more. When the orphan's tear shall cease to flow and the widow's heart shall cease to bleed.—EIRENOROLOGOS.

A SIGN. Hon. Alexander H. Everett, delivered an address at the "Democratic celebration" at Weymouth on the 4th ult. In the course of his remarks the orator alluded to the moral heroism of THOMAS JEFFERSON in proposing the immediate emancipation of the slaves of Virginia to the House of Delegates. A tremendous burst of applause evinced the deep interest of the crowded audience in the cause of freedom, and started and surprised even the speaker himself.—N. E. Spectator.

MISCELLANEOUS.

TEMPERANCE.

GALENA.—The first Cold Water Steamboat on the Mississippi. We copy the following from one of Mr. Delevan's letters from the west:

A steamboat is owned at Galena, and is navigated on the total abstinence principle. She always lays by on the Lord's day.—At first the plan was much ridiculed, and met with great opposition; but her noble captain and part owner, persevered—he knew he was doing right, and knowing this he could face the frowns, and jeers, and opposition of a whole community.—As a professing Christian he knew he could not be an instrument in dealing out alcohol to poison his brother, nor break the commandment of God with regard to the Sabbath. So he persevered, and God has sustained him—opposition has ceased, his boat has become popular, and now meets with so much encouragement that he is about to build another to sail on the same plan. Here is the commencement of an influence that will, I hope, in time, change the whole system on these western waters, of 20,000 miles navigation. I did my heart good to take by the hand the captain of the first cold water steamboat of the Mississippi.

I have had daily evidence since I commenced this extended tour, that the convention held in Albany, 11th of February last, accomplished a great work. I am entirely convinced that had it sanctioned the resolution so strenuously advocated by some, to "abstain" to the old pledge, the New-York State Temperance Society would have been laid on the shelf, as to its future influence on the country at large.

Even Galena would have cried out shame upon us, for here the utter inefficiency of the old pledge had been fully tested and admitted a long time since. The old pledge was defective—it held out a false hope not only to the drunkard, but also to the temperate, and was no remedy for intemperance. No wonder that the brewers and wine fabricators had become such devoted friends to this pledge—it was the banner under which they could enlist, and make their fortunes at the expense of this glorious reformation, and the prosperity of the country. It should be a source of thankfulness, that this convention determined as they did, to hold up the pure and only safe principle: to make no compromise to shield or conciliate any class. Now the principle being established, no one will undertake to advocate the cause of any other than the high ground. Mr. Turner tells the people that he thinks it immoral, with all the flood of light we now have on the subject, to present the old pledge, and I think he is right, especially with regard to the poor drunkard—to him the old pledge is not worth a rush.

UP HILL WORK IN CINCINNATI. In Cincinnati, after spending three days, and doing all in my power to interest individuals—I failed! Two hundred and fifty coffee houses stood with their deadly influence firmly in the way, as also the fact that some of the leading clergy still use wine and beer. I have been struck with the circumstance every where, of the controlling influence of the clergy on this subject—where they have taken the high ground, and signed the pledge of entire abstinence, all has gone on well; but let the clergyman oppose, and trouble and disunion, and up-hill work, was the consequence. How important, my dear friend, that the clergymen of our country should be right on this subject—that they will be sooner or later, I am sure; much the greater proportion of them now are—but I cannot bear that any one of them should continue the use of the drunkard's drink as a beverage, for the youth of our land who are destroyed by it refer to once to these clergymen for their temperance, and the intemperate too often follow.

THE CAUSE IN ILLINOIS. With the whole condition of Illinois I was surprised and delighted. What shall we do?—was the general inquiry—and every suggestion I made in every case, was complied with. Each family in the state is to have the Almanac, and about 3,000 of the Permanent Documents are to be distributed among the leading men of the state. I travelled about 400 miles inland in this state; not one quarter of the taverns have intoxicating drinks—cold water is the temperance watch word, and it will be to it a mine of wealth, carrying it on to greatness. My limits will not permit me to enlarge. I could give you many delightful facts connected with the cold water pledge in this state, and its wonder working power on its rising destiny. Mr. Turner is doing great things in Illinois; he carries conviction wherever he goes—and although our state is now suffering for the want of his labors, yet I do not regret that Providence has guided him to Illinois. In Michigan the same spirit exists as in the other states which I visited; total abstinence and nothing else excites any interest. The result of a meeting in Detroit was an order for Almanacs for every family in the state, 500 of the Permanent Documents, and 2,000 Intelligencers.

THE RESULT. During my whole circuit of over 4,000 miles, I have made it a duty to see and converse with all classes of men, high and low, rich and poor, and with hardly an exception the acknowledgment has been "you are on right grounds." Many have acknowledged to me, that a year since they thought we were going too fast, and that the cause would be deeply injured if not ruined by what they then thought our fanatical and ultra measures—but now they see things entirely different—that which they once saw as ultra they now see as sound doctrine, and that which they then said was ruining they now say is the salvation of the cause.—The result of our meeting of 11th of Feb-

ruary last, as far as I have been able to learn on the whole route, has given great satisfaction, and had we at that meeting lowered our standard a single atom by passing the resolution adhering to the old pledge, our influence as a society would have been at an end. And had it been understood that I favored the old pledge to the exclusion of the entire one, I doubt whether I could have succeeded in a single case in obtaining orders for our publications. Upon the whole I am rejoiced that I have been permitted to take this tour. I am now convinced that our labors have not been in vain, and that there is every possible encouragement to persevere.

There is doubtless less doing now in the way of public meetings than formerly, but the subject was never more in the public mind; in all the public conveyances, and in family circles, the subject is continually up and under discussion. I have found, too, that a vast many societies are inactive, not because the majority was not in favor of the total pledge, but because some two or three leading men still hold out, and they are waiting for them.

In all cases I have urged the states to establish papers of their own, and I doubt not that within a year there will not be a single state without its temperance paper.

THE CONVERTED INFIDEL. As an instance of the power and freshness of divine grace, a clergyman recently recited the following lines written by W. H., once an infidel associate of Carline, and a member of the infamous Corresponding Society. They stand inscribed in his Bible at the date of the last anniversary of his birth-day.

The proudest heart that ever beat,
Hath been subdued in me;
The wildest will that ever rose,
To scorn thy cause and aid thy foes,
Is quelled, my God! by Thee.

Thy will! and not my will be done!
My heart be ever thine;
Confessing thee, the mighty "WORD,"
My Savior, Christ—my God, my Lord!
Thy cross shall be my sign.

Episcopal Record.

POWER OF CONSCIENCE. When Wood, who committed suicide a few weeks since in the jail at Keene, murdered Baker, both were intoxicated. The merchant who sold Wood the poison, which excited him to commit the horrid deed, overcame him in view of the murder to which he knew he had been accessory, immediately abandoned the traffic. The other merchant in Sullivan, and the merchant in Nelson did the same; so that for months no alcohol has been sold in either town. Conscience has prevented the sale. And the conscience of the drinker has not been able to sleep. They understood what influenced Wood to stab Baker through the heart. Said an intemperate man in Nelson, who pursued one of his own family with an axe, by which, in his madness he stunk down a door, "They must expect drunkards will kill folks, as long as they sell rum. If they would prevent such work they must not sell rum." And from that time, as we are credibly informed, almost every drunkard in both towns has ceased to drink ardent spirits. Nothing has done so much for the cause of temperance in these two towns, as the fact that Wood killed Baker, with a dagger which he made in cool blood, two years before the horrid deed. Should not the fact that alcohol occasions in the United States more than two murders every week, awaken the conscience of every vendor and drinker?—S. M.

From the N. Y. Baptist Register.

LETTER OF PRES. PENNY.

Hamilton College, 10th July, 1836.

Rev. and Dear Sir:—My numerous engagements since I had the pleasure of seeing you at Hamilton, have prevented my devoting an hour, as I had designed, to sketch the plan of improvements for your seminary grounds, which my hasty inspection suggested. But I am consoled for my failure by the reflection that the remaining members of the committee are yet to bring better taste and judgment to the task. There is another consolation: your grounds are by nature more beautiful and picturesque than any art could render the majority of the sites of public institutions in the U. States. Peculiarly beautiful are those grounds to the west of the buildings, where smooth, green slope, and darling groves, and rugged dell, contrast each other in most happy combinations. A little discreet use of the axe, to open occasional vistas through which your piles of architecture may be seen at intervals, and then concealed again, is all that can be needed in that quarter. The avenue, as it seems to me, should ascend thro' the second ravine, and follow the windings of the hill, so as to maintain a gentle activity till it has passed the bath-house, after which it should fork, one branch to sweep irregularly past the front of both buildings, and the other past the rear. This hill, in front, presents the basis of a very beautiful landscape. I would break up its fair forehead with no fences, but deck its smooth lawn surface here and there with clumps of solitary trees; and, if any walks, I would have them wander irregularly over its surface, either to command fine points of view, or lead to points of interest or utility. The buildings, though plain, are in good keeping with the objects for which they are designed; and this is the first requisite of good taste.—If they require a covering, a cement of pure lime and coarse scilicious sand will be the best, and then a coat of pure white-wash, from time to time, will be both a protection and a fine contrast with the green lawn which forms the ground of the picture.

On the whole, dear brother, I rejoice with you in the fair exterior, but much more in the promising interior, of your interesting institution. The great Head of the church has greatly smiled on it already, and gives manifest tokens of favor for the time to come. May the Lord preserve your precious life, and those of your worthy associates, to see it still more flourishing and useful; may science, combined with true piety, continue to adorn that lovely spot:—

and may it prove, indeed, a fountain, from which streams shall abundantly flow to make glad the city of our God.

Your friend and brother in the gospel,
JOSEPH PENNY.

A VETERAN PRINTER. The editor of the N. Y. Weekly Messenger lately paid a visit to Hartford, where he records the following interesting incident:

Since my arrival in this city, I have had a very interesting interview with the very venerable George Goodwin, who is now, I believe, the oldest practical printer in America—being in his eightieth year—but as hale, hearty and active, apparently, as most men are at fifty-five or sixty. I found him in the same place and in the same employment that I did when I called on him twenty years ago—namely, setting types for the Connecticut Courant. When I expressed some little surprise thereat, he observed, that he had been setting types for this same paper more than seventy years, and he could not feel contented to abandon his favorite employment at this time of life.

In 1764 there were but two newspapers published in Connecticut—one at New-Haven and one at New-London. During that year Mr. Thomas Green removed from New-Haven to Hartford, and established the Connecticut Courant. It was the size of a small sheet of writing paper, and about 400 copies were circulated in this and neighboring towns. At that time there was no printing office north of Hartford, and none between Hartford and Boston. It is a remarkable fact, that George Goodwin, who went apprentice to Mr. Green soon after the establishment of the Courant, at about eight years of age, has assisted in the publication of the paper, either as apprentice, proprietor or editor, from that time to this, a period of more than seventy years. Such is the truly Honorable George Goodwin, who, by a steady course of industry, integrity and economy, has placed his family in affluent circumstances, and who, by his conduct, has set a bright example to the world, and especially to the rising generation, which an Alexander or a Bonaparte might envy, but to which they could never attain.

Awful Disclosures by Maria Monk.—Mr. Abbot, the candid and sensible editor of the Boston Religious Magazine, expresses his belief that these disclosures are true, for the following reasons:

1. They are just what we should expect from a community of unmarried females placed entirely under the control of unmarried men.

2. They are in a perfect accordance with the history of nunneries in all past time and in all countries.

3. The story carries upon the very face of it the aspect of sincerity and honesty.

4. If her story is not true, it might long before this, have been proved false to the satisfaction of every mind, for Miss Monk has challenged investigation, either by a committee of impartial gentlemen, exploring the nunnery, or by the process of a civil suit.

5. The priests have used great exertion to disprove these disclosures, and yet apparently fear to meet that direct and simple test which would at once disprove them if they are false.

6. There is much collateral testimony, which has been gathered since these disclosures were published strongly sustaining Miss Monk's narrative.

7. The Catholic papers have extensively published that Maria Monk's disclosures are merely a reprint of an old book published in Europe, called "The gates of Hell opened," and yet they have been unable to produce such a book, though a large reward has been offered to have it produced.

8. The only evidence as yet adduced against the book is found in affidavits, that she has never been in the nunnery. The force of these affidavits is however destroyed by other affidavits that she has been an inmate of the nunnery, and by her own minute plan of the whole building.

We, therefore, till different testimony shall be offered, must lean decidedly to the opinion, that these disclosures are not less true than awful.

ANECDOTE. About two years and a half ago, I was traveling on one of those extensive plains in the interior of Hudsons. I entered the gate of one of their cities—for all their towns are walled. I there saw the various classes of the people in their various costumes—the Mahomedan, the Bramin, the soldier, the laborer, &c. I took my station near the first temple I came to, and held up a tract in my hand. One soon came up and began to ask me some questions. Another drew near and began to listen. Thus it went on until fifty or sixty were congregated; among whom was a Bramin. He asked me why I came among them; why I had brought that box of books. I answered that I came in obedience to the command of my Savior to make the gospel known to every creature. How long, he again said, is it since your Savior gave this command? Eight hundred years. Eight hundred years since you received his command! he exclaimed, and yet you are the first man that ever came to tell us of this Savior! What have you been about all this time? I could make him no reply. What was his conclusion? Why—that profusion was one thing, practice quite another.—Reed.

THE END OF AN ATHEIST.—Joseph A. Mancel, aged 45, a native of Austria, was found dead on Thursday evening, at his boarding house, 170 Broadway. The door was forced, and the deceased was found sitting on a chair in the room, dead, his head partly blown away, and a pistol, which had evidently been recently fired, lying by his side. Some of the boarders deposed that he had frequently declared his intention of kill-

ing himself—that he kept a loaded pistol, and that he had written to his family that he should blow out his brains "about the time the letter should reach them." Among his effects were some manuscripts in French and English, tinged strongly with infidelity, but displaying marks of intellect. He had written in one of the manuscripts, thus:—"Having noticed the Coroner's jury find very often a verdict of insanity against a man less strongly attached to a wretched life than in their opinion he ought to have been, I, unable to write like Moses and some others after death, intend to be before had with those gentlemen, declaring them first-rate fools if they should pronounce me mad; but my precaution is perhaps superfluous—they will not insult an unknown solitary stranger in a manner their kindness reserves for friends only. Besides, the real worth of a jury's verdict, even in a capital case, the recent villainous acquittal of a two-fold murderer has very clearly shown."

Law Devotion. It has recently been determined by the Supreme Court of Massachusetts that an attachment of partnership property for a partnership debt has the preference over an attachment of the same property for the individual debt of one of the partners, though made subsequently to it, and must be first satisfied.

INDIANA.—Twenty years have now elapsed since the State of Indiana was admitted into the Union. During the time from that to the present period, its population has increased from 60,000 to 600,000. In 1816, it had but one member to Congress—it has seven now.

AGRICULTURAL.

Save your Soap Suds. It is not perhaps generally known that soap suds form one of the most valuable applications to a great number of vegetables, and that by allowing them to be thrown away, a serious loss to the garden and fruit orchard is sustained. Applied to melons, squashes, and cucumbers, it materially aids their growth, besides having a good effect in helping to banish the multitude of worms, bugs and flies, that harbor near them, and feed upon them. It is one of the best remedies for plants attacked by the plant louse, and would annually save large numbers of turnips, cabbages, &c. from falling a prey to this minute and formidable insect, were it sprinkled over them instead of throwing them away. Where these creatures have seized upon the extremities of young grains, soap suds thrown upon them with a syringe will soon expel them without injury to the tree. If you have no other use for soap suds, heat it and wringing some of the ant hills, that harbor most farms, pour it upon them. Experience will show that these insects are not fond of soap.—Genesee Farmer.

"WHAT FARMERS MAY BE."

If I may be permitted to advance an opinion, I will say that, judging from daily observation, it would seem that many believe the exercise of mental powers have no connection in the business of husbandry, that our fathers and grandfathers thought all that was necessary to think upon the subject, and that nothing remains for us to do but work, work, work, without even thinking that we have power to think.

Therefore, if we would lay a firm basis on which to build up their minds in wisdom and knowledge, we must first convince them that the course pursued by our fathers and grandfathers in relation to husbandry, is by no means the best course.

Convince them that in general a small farm is better than a large one.

Convince them that a little well tilled, is better than much half tilled.

Convince them that two loads of manure is better than one, and every load judiciously applied is better than a silver dollar.

Convince them that three good cows are better than a half a dozen poor ones, and so of all other stock.

Convince them that raising their own bread stuff and a little to sell, is far better than "going to New-York to mill."

Convince them that two blades of grass may easily be made to grow, where only one grew before.

Convince them that experiment is the mother of improvement, and improvement the true source of wealth.

Convince them of these simple truths, and induce them to practice accordingly, and the work is done.

You will then bring mind and body to act in unison. You will elevate the husbandman to his natural sphere in the scale of existence. You will place him in the road to higher eminence. He will think for himself, he will be learned, he will be wise, he will be wealthy and influential.—Maine Farmer.

A curious and sensible friend of ours has made a calculation of the difference to the farmer between having a gate to his inclosure, instead of bars, and has found that, on the supposition that the bars are to be taken down but once each day, the difference in time for the year would pay for the erection of three gates! In addition to this a good gate is a pretty ornament to a farm.—Bangor Farmer.

ECONOMY IN LINEN WASHING.

A correspondent of a Dundee paper writes as follows:—After many experiments made by myself and others, I find that a little pipeclay, dissolved among the water employed in washing, gives the dirtiest linens the appearance of having been bleached, and cleanse them thoroughly with about half the labor, and full a saving of one-fourth the soap. The method adopted was to dissolve a little of the pipeclay among the warm water in the washing tub, or to rub a little of it together with the soap on the articles to be washed.—This process was repeated as often as required, until the articles to be washed were made thoroughly clean. All who have made the experiment have agreed that the saving of soap and labor are great; and that the clothes are improved in color equally as if they were bleached. The peculiar advantage of employing this article with the soap is, that it gives the hardest water almost the softness of rain water.